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Doctrine spirituelle de Saint Augustin. Par J. Martin. (Paris: Lethielleux, 1901; pp. viii + 282; fr. 2.50.) Augustine was so many-sided that it is impossible to give a complete picture of his work. This book presents a phase of his teaching which finds little place in most historical treatises—Augustine's practical exposition of the religious life. The author, therefore, draws chiefly from sources like the Confessions, Soliloquies, and Sermons. Manifestly the line between the religious and the speculative writings must be somewhat arbitrarily drawn; and a Catholic would include some which a Protestant might omit. Father Martin thus throws the material into the framework of the typical monastic ideal. The obligations of vows, obedience, poverty and humility, and the mystic love and adoration of God are brought to the front. The bulk of the book consists of quotations from Augustine. The author has done little more than select and arrange these. He has thus brought out in strong relief the Augustine who so powerfully impressed himself on the Catholic church. The book is the product of painstaking and careful scholarship, although giving necessarily only a partial view of the great teacher of the church.—GERALD BIRNEY SMITH.

Petite introduction aux inventaires des Archives du Vatican. Par Louis Guérard. (Paris: Picard, 1901; pp. 39.) This work is intended primarily for those who are making a historical investigation of the thirteenth century, and who purpose to continue their work in the Vatican library. The author makes the following classification for this study in presenting the material in the library: (1) lists of bulls, briefs, and petitions; (2) catalogues of (a) De Pretis, (b) Garampi; (3) miscellaneous. The period reviewed is sufficiently long to commend the work to the attention of scholars.—T. W. NOON.

Luthers Auffassung der Gottheit Christi. Von Constantin von Kügelgen. (Leipzig: Wöpke; pp. 66; M. 1.60.) Luther adhered to the Catholic doctrine of the Trinity and of the pre-existence of Christ, and used the inherited scholastic methods to defend them, but there are occasional attempts at an ethical treatment of the doctrine of the pre-existence. To him Christ was the only way to a knowledge of God; he not only rejected, but opposed, the effort to know him from nature and by speculation. He laid less stress on the dogma of the divine nature and the virgin birth than on the true humanity and the ethical development of Jesus, and on his office as the Savior of men. In his